1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

665 578 666 the rival party the other sixty percent support. However, should occasion seem opportune, a great number of them might switch to the support of a third party simply as a means of expressing disapproval of the performance of the ones they have been supporting. But let the men of a village find some common denominator, such as the erection of a school or a church building, and they will forget their political differences.

829 66 369 In conclusion, the best way to characterize "the peasant and politics" is in terms of indifference. This is especially true if one looks on politics as an organized way of bringing certain measures to pass through the election of officials committed to carrying them out. This has never worked for the Greek peasant in the past, and he is dubious about its merits in the future. If one means by politics the utilization of personal and family contacts with politicians and officials to get some gain for oneself, then the peasant can understand its significance and see its value. For, after all, politics and politicians are associated with the city and especially with Athens. Villagers are caught up in the backwash and, in their view of the world, have little importance as active agents. Political phenomena, like the weather, have to be endured, although now and then some useful protection from each might be sought in personal initiative, but not by group effort.

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

and then destroy the parliamentary machinery and civil liberty in favor of Communist dictatorship.

In 1956 these things were not apparent. Communism was not an issue; Cyprus had replaced it, and the Communist party had officially endorsed the Cyprus struggle over the radio. No one admitted to being a Communist, since to do so would have been a short way to jail. The people seemed quite genuinely glad to be relieved of the long preoccupation with the Communist question, and to find a cause upon which everyone could unite. This was, indeed, one of the reasons why Cyprus was such a heart-warming cause for the Greeks. Everyone, no matter what his opinions on domestic issues, was behind the Cypriotes. The Greeks had not known what it was to be united on an important public issue since the time of the Albanian war in 1940. Yet if Communists and nationalists were to quarrel in Cyprus, a possibility of which there were already some convincing signs in the summer of 1956, then the Communist question would emerge again in Greece with new bitterness, as each side sought to blame the other for the disruption of the Cypriote struggle.

In any analysis such as this it is easy to overemphasize the instability and insecurity of Greek political affairs. Certainly Greek politics are unstable, and the parliamentary regime in Greece is insecure. But it is well to remember that these conditions are not new. Exactly the same could be said of the political scene at any time since 1909, when the current phase of modern Greek political life began. The Greeks have learned to live with such conditions, and even manage to derive lively exhilaration from the perpetual uncertainty of their politics. Without politics, what would there be to talk about in the cafés?

The things that are new in Greek public life attract little public attention. The man in the street and in the village coffee